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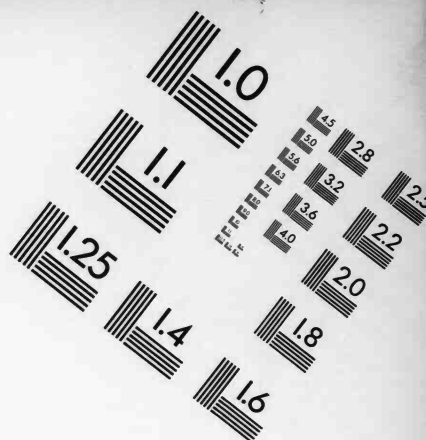
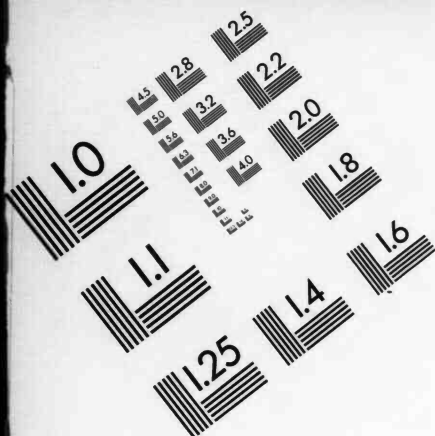


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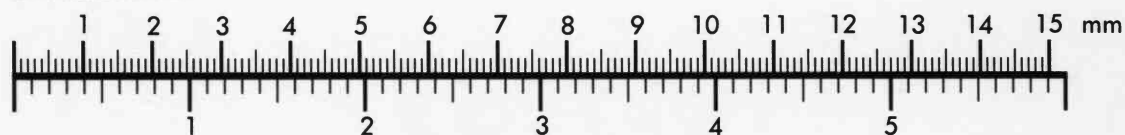
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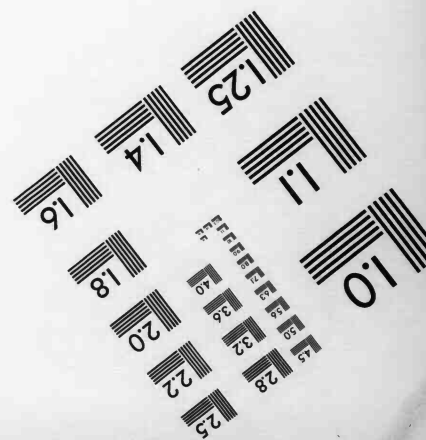
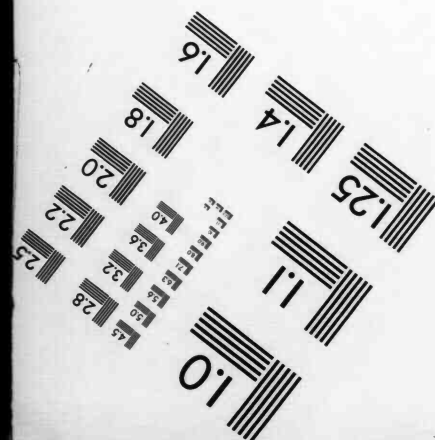
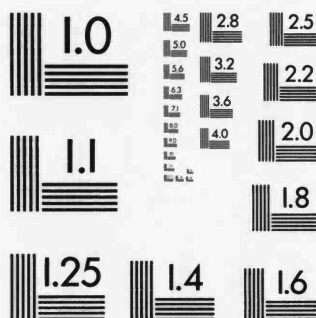
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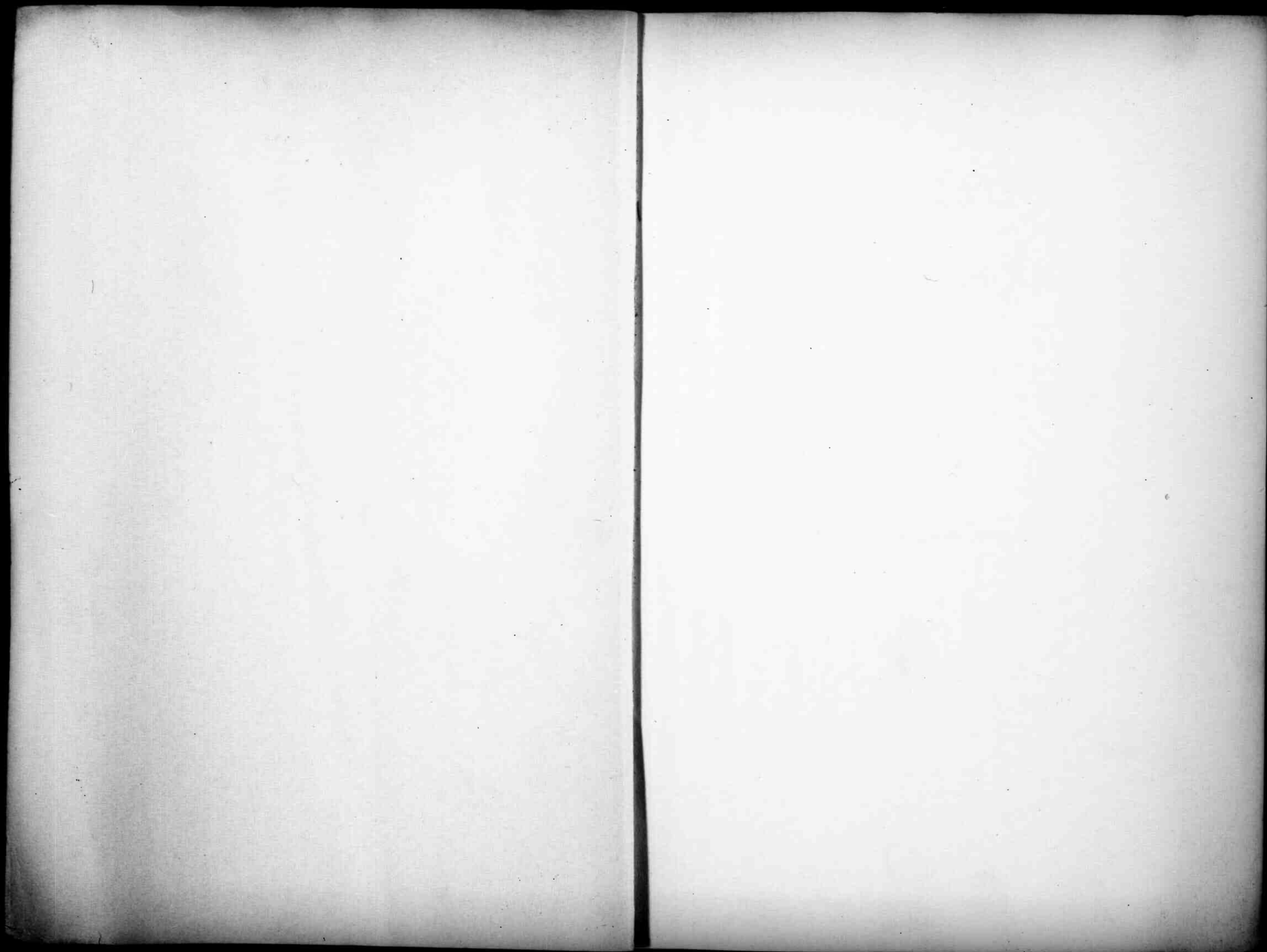
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PRELUDE

LIKE every Greek citizen, Socrates had served as a soldier, had marched cheerfully and fought heroically accoutred in helmet, cuirass, and greaves, armed with sword, battle-axe, javelin, and shield—a man of conspicuous strength. One day this soldier of notable physical powers found his feet rooted to the ground in the camp of the Greek army. Thus pinned to the earth he remained for twenty-four hours in a trance, the body suddenly reduced to impotence, the spirit caught up into regions whither no eye could follow it. From this long swoon of the senses, the soul of Socrates emerged with a knowledge which transformed his life and afterwards transformed the life of the human race.

A Gentleman with a Duster.

Alas! pity 'tis 't isn't true.

The vision which rooted Socrates to the ground and transformed his life has not yet gripped humanity. It must needs grip humanity

Prelude

if existing civilizations are to be saved from reversion to barbarism and humanity from virtual and perhaps actual extinction.

The vision had revealed to Socrates the way of the Cosmos in the evolution of humanity.

Selfhood potentialities potentially transcend all acquired knowledge, all extraneous power of thought, all dialectic skill.

From their own resources, inherited and acquired, individual human beings must and do build their lives and character.

"Soul to soul can never teach what unto itself is taught."

This is THE VISION that rooted Socrates to the ground.

This and this alone is THE VISION that can save humanity.

This and this alone is what education in home and school must come to mean.

It was in no ironic spirit that Socrates said of himself that he was not at all wise; that those who associated with him never learned anything from him; that it was not permitted him to answer questions; that he had no such discovery as was the offspring of his own mind.

Prelude

This vision had imposed on him the most difficult and the most important mission that ever presented itself to the mind of man.

The selfhood reverencing Socrates is the most significant figure in human history.

His vision and his mission, however, remain unheeded.

Things are in the saddle and ride mankind.

By the Author.

CIVILIZATION AND PARENTHOOD

THE TEST of every Age, of every Race, of every Nationhood is the Character of its Manhood and Womanhood and Parenthood.

All the perversities of human conduct, and all the tragedies, individual and collective, connected therewith, result from the failures of parents so to nurture their children as to inspire and enable them to become able and trustworthy architects and arbiters of their own existence.

Only parents aiming so to nurture their children can become the vanguard; only children so nurtured can become the correlating and integrating factors of a true civilization which shall be worldwide, permanent and ever growing in potency.

How so to nurture child life must become vividly visioned as the basic problem of education.

There are *two* prerequisites for such nurture.

One is the dethronement of The Delusion which more than any thing else always has retarded and which still continues so to retard the conscious evolution of mankind.

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The second is the enthronement of Personality as the sovereign corrective of this delusion.

This dehumanizing, decivilizing, race antagonizing

Master Delusion of the human race is the belief that all things whatsoever exist in either one or the other of two great classes which are utterly different, separate, and distinct.

The first class is believed to consist of things purely external, objective, and material.

The second class is believed to consist of things purely internal, subjective, and ideal.

Very pertinent to our subject are the following lines from Emerson's Ode to Channing, in which, condemning the trend of things and of events, he expresses himself in clear accord with this delusion:

"Things are in the saddle, and ride mankind.
There are two Laws; discrete, not reconciled;—
Law for man and law for things.
The last builds town and fleet,
But it runs wild and doth the man unking."

Extraordinary results of fascinating researches of pioneers of potential human experience else-

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where transcribed to these pages from Histories of Science are ushering in a new and most momentous era, which is well on the way toward awakening mankind to an awe inspiring and reverence begetting conception of the unity and solidarity as well as the relativity of all existence, and of the genesis and of the behaviors and of the careers of things, by dynamo-genic continuities of process.

Electro-magnetic waves have been discovered to constitute the ultimate cognizable qualities, the innermost energizing attributes of things. It is their neutralizations and reinforcements and correlations which have begotten and are begetting myriads of things which by their interactions incite all forms of life to their characteristic self-sustaining and self-developing modes of activity.

The first act of the just born child, the involuntary one of breathing, initiates, and the abrupt cutting off of the theretofore uninterruptedly continuous supply of life-sustaining material from the blood stream of the mother completes, the wondrous change from an all unknowing parasitic automatism which had developed structurally by physical and chemical activities sourced wholly in heredity to a breathingly living and sensitively

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activated human being—a man-child or woman-child—heritaged to develop itself and now just beginning to develop itself by activities “self sourced” and consciously purposed and performed to self-sustain and subserve its life by the evolution of its PERSONALITY. Thereafter the trend is toward an ever greater dynamic unity of the potentialities acquired by and transmitted to it from the aeons of all past time and enhancedly transmissible by it for the enrichment of the lineal, racial and species phase of the germinal source of all human potentialities.

Our lives thus embrace two principal modes of being, successive and unbrokenly continuous, yet strikingly and most significantly contrasted. In one mode of being microscopic specks of what we call, all too sententiously, “Matter,” transmute themselves into our wonderful organisms of inconceivably complex, interdependent structures, potentially possessed of the quite distinguishing characteristic of all animal life and the pre-eminent characteristic of human life—determinate self-mobility. In the other mode of being the character and the scope of our further development depend upon our conversion of this potential self-

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mobility into ever enlargeable fields of activities volitionally co-ordinated and purposefully performed to supply our needs, to gratify our desires, to fulfill our hopes, to attain our aims, by our interactions with things—through which come into existence in consciousness all the problems incident to our being alive.

By the nurture and self-development of PERSONALITY the less or more successful solution of these problems determines the measure of the fulfillment of the cosmic and biologic trend of every human existence.

Lexicographers tell us that every object of perception or of thought or of fancy, whether inanimate or animate, whether existing actually or potentially or as a merest figment of the imagination, is a thing.

And the scientists are awakening mankind to the realization that whatever a thing may have been, or is, or may become; whether an etherion, an electron, a proton or a stellar universe; whether subatomic, or atomic and elemental; or an inorganic or an organic compound; or a vegetable or an animal organism; or a thing of other kind, as an idea or an object of fancy; the mere fact of

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its ever having been, or of its being, or of its becoming anywhere at any time, in any phase of existence, necessarily implies the pre-existence and co-existence of intrinsically specific dynamo-genic forebearing and congeneric factors.

Hence the term "Thing," or its equivalent in other dialects, is the most inclusive symbol used in language, to help us to acquire knowledge of the cosmos in which we live and have our being, to help us to attain to some understanding of the derivation of our feelings, thoughts, emotions and consequent impulsive, reflexive and conscious purposive actions. Above all, it helps us to become motivated *in a way as purely personal as possible* by a vivid appreciation of the basic law of dynamo-genic continuity.

It is the aim of this thesis to show that the measure of the fidelity of each one of us to this law of dynamo-genic continuity inexorably determines the symmetry, the fulness, and the consequent worth or value of our lives to the general trend toward the harmony of all human existence.

Every thing popularly believed to be purely external, objective and material is some particular kind of a thing. Every such thing behaves after

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the manner of its kind. Its behavior is the only means we have of determining what such a thing is, how it became what it is, and what may become of it.

BUT, how do the behaviors of such things become known to us?

Our behaviors, our careers as things, let me repeat, embrace two principal modes of being. In the first mode, we, that is, our PERSONALITIES, play no part. The fertilized ovum, the maturing and the mature foetus represent, solely, incomprehensibly compacted, automatically involuting and integrating recapitulative summations of all the increments and decrements of organic involution and devolution of all the countless successive generations of our ancestral past. In the second mode, the character and the scope of our further development depend, through the medium of consciousness, upon our less or more successful *personal conversion* of a marvelous heritage of potential self-mobility into ever enlargeable fields of activities capable of conserving and enhancing this heritage and of transmitting germinal life with this enhancement of potentialities to lineal descendants.

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Consciousness and Personality! What parts do they play in the economy of our human life? In partial reply to all of the foregoing questions this much only may be affirmed at this juncture without fear of successful contradiction.

States of consciousness which we call feelings of pleasure or of pain; perception of objects, conceptual thoughts; understanding; judgment; volition (based on desire or aversion, hope or despair, faith or crass empiricism), as dynamo-genic factors of extra-uterine life are just as truly unbrokenly continuous with the dynamo-genic factors of intra-uterine life, as the just born babe, the maturing and the mature human being are unbrokenly continuous with the fertilized ovum, the maturing and the mature foetus. That admitted, this follows:

The measure of our realization of the potential development of our SELF from a helpless just born babe along the line and toward the goal of our ideal individual existence (i.e.—a progressively complete and therefore an enhansive fruitioning of the potentialities acquired by and transmitted to us from our ancestral past and culminating in our transmission to lineal descendants of

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these potentialities still further enhanced) is pre-conditioned by the measure in which, and the celerity with which, after birth, we are inspired to attain to an appreciation of the stupendous significance to self and to civilization of the dynamo-genic continuity of all cosmic processes. This dynamo-genic continuity of all cosmic processes determines the behaviors and the careers of everything in the cosmos of which cognizance may be taken, whether objective and material (including our own organisms) or subjective and ideal (meaning specifically our respective personalities).

In furtherance of the attainment of such appreciation, the chemical elements, as constituting all things "objective" and "material," and as determining, each after the manner and in the measure of its kind, the actual and potential behaviors and careers of such things, challenge our attention.

How many such elements are there?

How do they come into existence?

How are they related?

How do they beget the structural complexities and behaviors of objective things?

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History fails to record that such or similar questions presented themselves to primitive peoples. Folklore and mythology alike attest that such peoples ascribed every phenomenal occurrence, every natural event, to the agency of some spirit or spirits indwelling in all the innumerable things, near and remote, terrestrial and celestial, through the agency of which they were incited in their day to play their part in their way in the always interesting events incident to the coming into existence of organisms on this planet.

As community life became massive and as inter-communal experiences became common and as contact of mind with mind became more varied and more diverse, and as in consequence men emancipated themselves from these primitive traditional habits of thought, supernatural agencies were gradually discarded and metaphysical agencies, "Principles," "Elements," and "Essences," were brought into play to explain the appearances and behaviors which characterize the diversities of objective things.

Outstanding individuals appeared in early historic times commanding the admiration and in deplorably great measure dominating the thought of

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all subsequent ages: Thales, Anaximenes, Pythagoras, Democritus, Xenophanes, Zeno, Anaxagoras, Empedocles, Heraclitus, Leucippus, Socrates, Plato, Aristotle and a host of others.

It has been well said that these men observed things and that they reflected on their observations, and that most of them entertained little or no doubt of the efficacy and of the sufficiency of abstract thought as an instrument of investigation in their efforts to attain to a comprehensive understanding of Nature's processes and products.

The great Aristotle, "modifying and clarifying the views of his predecessors and contemporaries, taught that all objective and material things were but portions of one and the same substance (which he called the 'Quintessence') modified by the greater or lesser quantities of the four elementary principles—earth, air, fire and water—which impressed themselves on it"—a view which will seem the more penetrating the more we appreciate the trend of the discoveries of modern science.

Aristotle thus favored the idea of a possible transmutation of any one substance into any other substance and is therefore justly accredited with

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having fathered the genesis and development of the pseudo-science of Alchemy.

Thereafter for many, many centuries, men with the lust of wealth and of power and of dominance, sought, in the attempted attaining of their aims, the transmutation of the base metals into silver and gold; men with a reflective and religious trend of mind sought the Philosopher's Stone; and men with a medical trend of mind sought the Elixir of Life.

The changes to which things can be made to lend themselves have always interested the human species.

The great races which inhabited the fertile valley between the Tigris and the Euphrates, and the plains to their north, and the valley of the Nile, and the whole Mediterranean littoral "were acquainted from earliest historic times with the arts of inscription on papyrus and clay, and with dyeing and tanning, and the making of soap and glass and various kinds of enamel, and the making and varnishing of earthenware and covering it with paintings by means of colored enamel," etc., etc.

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But "the chemistry of this early time—if it may be so called—was crassly empirical and wholly commercial and practical and was altogether in the hands of the substrata of the community, or national, life,—the so-called low-born, and the slaves; while serious and thoughtful men, among those who considered themselves the well-born, entertained themselves and cultivated their minds by theorizing on the Nature of Matter and the Constitution of Things with, in the main, the result set forth above."

For over two thousand years men's minds have been in great measure enthralled by the speculative ideas and the dialectic skill of Aristotle.

It was not until the last quarter of the eighteenth century, about one hundred and fifty years ago, that the pioneers of our modern science began in any general way to attain to a really fruitful conception of the nature of things and to anything like a comprehensive understanding of their diverse behaviors as based on their composition and structural complexities.

In that century and especially in the last half, divesting themselves as much as possible of traditional preconceptions, men began to study things

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in a scientifically experimental way. It was such a study of "airs" that initiated the transition from alchemy to modern chemistry.

"Airs" which were driven off from metals and from vegetable and animal substances by heat and other agencies, and the "airs" which were given off during processes of alcoholic fermentation were collected (by use of a pneumatic trough, introduced at that time by an English clergyman, Dr. Stephen Hales) in a pure state and carefully examined as to their respective behaviors when brought into contact with other things under predetermined conditions. The behaviors of some of these "airs" proved to be unique; so utterly unlike anything theretofore known that attempts were made to characterize them by appropriate names.

These earliest attempts at such characterization were failures because the term "airs" was retained with some measure of its traditional significance clinging to it, and the mere use of a qualifying prefix or suffix such as "common air," "fixed air," "air sylvestre," "inflammable air," "dephlogisticated" or "empyrean air" tended to keep men's minds in bondage.

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A great wealth of knowledge of things and of relations and of the potential relations of things had come into the possession of men toward the end of the eighteenth century, but none dreamed of the possibility of organizing such relations and potential relations into a systemized body of knowledge.

In 1774, Priestly, the discoverer of "dephlogisticated air," made a memorable visit to Paris and while there demonstrated to Antoine Lavoisier his method of obtaining "dephlogisticated air" from the red oxide of mercury.

Lavoisier had for several years before this been much interested in the study of combustion, and had confirmed the fact that when things burned they increased in weight. He had noticed that "it was not the air as a whole that was absorbed, but only a constituent thereof," the unabsorbed constituent being different from common or fixed airs. This unabsorbed constituent he called "azote" because it did not support life. He concluded that the constituent absorbed by burning bodies was nothing else than Priestly's dephlogisticated air and advanced his theory that this element was the universal acidifying or oxygenating principle.

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which when combined with charcoal or carbon formed carbonic acid; when combined with sulphur formed sulphuric acid (or vitriolic acid); with azote, or as now called nitrogen, formed nitric acid, etc., and when combined with the metals formed oxides, or as the alchemists had called them, calcides.

In 1787, Lavoisier in conjunction with Morveau, Berthollet and Fourcroy, introduced the reform in chemical nomenclature which until then had remained practically unchanged since alchemical days. In his *Elements of Chemistry*, Lavoisier says:

"We have laid aside the expression 'metallic calx' and have substituted in its place the word 'oxide.'

"The first or lowest degree of oxygenation in bodies converts them into oxides; a second degree of additional oxygenation constitutes the class of acids of which the specific names drawn from their particular bases terminate in *ous*, as in nitrous and sulphurous acids; the third degree of oxygenation changes these into the species of acids distinguished by their termination in *ic*, as in nitric and sulphuric acids; and, lastly, we can express a fourth

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or higher degree of oxygenation by adding the word oxygenated to the name of the acid, as had already been done with oxygenated muriatic acid," etc.

In 1808, John Dalton published a book entitled "*A New System of Chemical Philosophy*." Dalton's immediate predecessors had discovered that in any chemical change "the sum of the masses of the combining elements always equals the sum of the masses of the products" and that "the relative masses of such chemical changes are invariable." To these items of knowledge, Dalton had added this additional very important fact discovered by him that "not only does each element possess a fixed combining weight, but when one element forms more than one compound with a second element, the quantities of the first element which combine with the combining weight of the second element are always simple multiples of the combining weights of the first element." In modern text books on chemistry there is generally given a list in alphabetical order of the names of the chemical elements, and opposite each name is a number, and "this number represents as nearly as present scientific methods can determine the weight

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of Dalton's hypothetical smallest particle of that element as compared with the weight of a similar particle of the lightest member of the list—Hydrogen."

Other interesting data were soon added to these representative atomic weights. Chemists had noticed that some of the elements bore a strong general resemblance to each other in their properties and that where such resemblance obtained they varied from each other by steps and that these steps corresponded to the increase in their atomic weights: Calcium. Strontium and Barium formed such a group;

Chlorine, Bromine and Iodine formed another; Sulphur, Selenium and Tellurium another; and Lithium, Sodium and Potassium still another.

In 1825, Dobereiner discovered that the atomic weight of the middle element in each of these groups is "almost exactly an arithmetical mean of the atomic weights of the other two." Such groups became known as the triads of Dobereiner.

In 1863, John Newlands called attention to the fact that "if the elements are arranged in the order of their atomic weights, beginning with Hydrogen = 1, and ending with Uranium =

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240, in a tabular form, they naturally fall into such groups that elements similar to one another in their chemical behaviors occur in the same column; and that, moreover, the number of elements between any one and the next similar one is seven." In other words, "members of the same groups stand to one another in the same relation as the extremities of one or more octaves in music."

In 1869, the Russian chemist Mendelejeff greatly elaborated the Dobereiner and Newlands pictures of these relations of the chemical elements. He brought out prominently the fact that whereas the properties of the elements in natural families vary continuously with the atomic mass, the properties of all elements vary periodically with the atomic mass; that is to say, "a certain increase of atomic mass is accomplished by a recurrence of certain properties possessed by an element of lower atomic mass"; or in the technical language of the chemist "the properties of an element are a periodic function of its atomic weight." The elements whose atomic weights caused them to fall naturally into a horizontal row he called a series; those which for the same reason caused them to

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fall into a vertical row he called a group. The two elements adjacent to another element in a horizontal row he called adjacent heterologues of that element; and the two elements adjacent to another element in a vertical row he called the adjacent homologues of that element; and the two adjacent heterologues and the two adjacent homologues of an element he called its four analogues. Enlarging Dobereiner's discovery, he showed that it was quite generally true that the atomic weight of a chemical element was approximately an arithmetical mean of the atomic weights of its four analogues. He urged that since the properties of a chemical element are a periodic function of its atomic weight, compartments in the periodic table into which no known chemical elements naturally fall could be tentatively supplied with occupants by deductions from these data.

When Mendelejeff first drew up his Periodic Table of the chemical elements everything went smoothly until in the third horizontal series, Group III, he needed an element to follow Calcium, and in the fourth horizontal series, Groups III and IV, he needed two elements to follow Zinc. No one of the then known chemical ele-

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ments fell naturally into any of these blank spaces. But reasoning from the assumption that there was not likely to be any such breaks or gaps in the serial and group relations of the chemical elements and that therefore there ought to be chemical elements discoverable to satisfy the requirements of the table, he predicted the discovery of such elements. Utilizing the data from serial and group relations, from heterologues and homologues and analogues, he proceeded in 1871 to describe the behaviors or properties which such chemical elements would be found to possess when discovered. Within fifteen years three new elements were discovered with properties which were found to be identical with the properties of the undiscovered elements prophetically described by Mendelejeff.

The potency of PERSONALITY had been raised demonstrably to a new high level.

Not merely the periodic recurrences and the progressive gradations of the properties of the chemical elements are most intimately related to their atomic weights, but also, and as a necessary consequence, the properties of all "objective" "material" things, are directly and most intimately related to the atomic weights of their con-

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stituent elements, and to the relative proportions of such constituent chemical elements, and, as will become plain later, to their molecular structural complexities.

Now let me ask that we rivet our attention to, and subsequently keep in the forefront of our minds, this fundamentally important and universally acknowledged additional fact.

Every act of chemical union, every inorganic or organic chemical reaction, or every combination of such chemical reactions invariably results in the formation of a product or products with properties which could not have been foretold, which indeed in the case of entirely new compounds can never be expected to be foretold, by any process of reasoning, inductive or deductive, or by any process of so-called intuition.

For instance, conditions favoring, hydrogen and oxygen unite chemically. How unlike the properties of the gas hydrogen, how unlike the properties of the gas oxygen, how unlike any mere mixture of these gases, and how unpredictable and wholly inexplicable are the wonderful properties of the ubiquitous liquid product of their chemical union—Water! How unlike the

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properties of the gases hydrogen, nitrogen and oxygen and how unpredictable and inexplicable are the properties of the liquid nitric acid!

In like manner we might advert to the properties of every objective material thing. How unlike the properties of their chemical elementary constituent parts, how unpredictable and how inexplicable are the properties of any one of the thousands of "external" "objective" "material" things of which we are momentarily taking less or more cognizance.

What we call the properties of things are facts about things which become known to us retrospectively and wholly empirically.

How does chemical union effect changes so incomprehensible? This brings us back to former questions:

How many chemical elements are there?

How do they come into existence?

How are they related?

What ought we to mean when we speak of "their" properties?

The fact that each one of them possesses a fixed combining weight and that when any one of them forms more than one compound with a second

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element the quantities by weight of the first element which combine with the combining weight of the second element are always simple multiples of the combining weight of the first element, and that these fixed combining weights are also interproportional, very naturally led the chemists to rest in the conviction that what they called the chemical elements were each and all "as undecomposable entities as the letters of the alphabet or as the Indian or Arabic numerals."

But the physicists have resolved them, and have shown them to be enormously complex. Every one of these so-called atoms of these so-called elements is, they have proven, as complicated in its structure as is our solar system, or more so; and as the planets of our solar system revolve in fixed orbits around the central sun, so in an atom, ultra-microscopic particles negatively electrified revolve or oscillate in fixed orbits around a central nucleus positively electrified. "The only difference between the chemical elements is in the electrical charge of the nucleus which always differs by the same amount from one element to the next in the periodic series." Hydrogen, the lightest chemical element, has only one electrical unit in its nucleus.

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and Uranium, the heaviest, has 92. There are, therefore, exactly 92 such elements. The physicists further assure us that "there are quite convincing reasons for believing that all these 92 distinctively different kinds of these so-called atoms are, like ourselves, products of an evolutionary process—that they are all built up from one another by successive dynamo-genic additions of one and the same electrical charge."

The earliest steps which finally led the physicists to such a conception of atomic structure take us, imaginatively, very far back beyond the annals of human history. Without doubt greater numbers of human beings of every generation, for incalculable thousands of years, had noticed casually and unreflectingly that any object, like a stick, or a branch of an aquatic vine, or a blade of wood by means of which they perhaps propelled themselves in a dug-out on the water, continuing obliquely from one medium, like water, into another medium of different density, like air, seemed to be bent or broken at the place of emergence or of entrance from the one medium into the other.

Al Hazen, a native of Bassora, in Asiatic Turkey, and a life long follower of Mohammed

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("the prophet of the Almighty—Allah") is recorded in history as the first to have begun to comprehend the significance of this visual phenomenon. In his treatise on *The Intellectual Development of Europe*, the author, Wm. H. Draper, says that human dissection must have been permitted and practiced at this time among the Mohammedans, for Al Hazen gave a detailed description of the human eye, and taught that "we see things because rays of light from the objects around us strike upon the membrane of our eye, the retina, and the impression is carried to our brain by a nerve." "When the object is itself a light," he said, "like the flame of a candle, it gives out the rays which reach our eyes; but when, like a book or a chair, it is not luminous, then the rays of the sun or any other light-giving body are reflected from it to our eye and make a picture there." He taught that the seeming bending of such an object under the conditions referred to above was due to the fact that rays of light, reflected from objects in passing through substances of different density, are refracted. He taught that, because of this refraction, we see the stars and the sun and the moon before they have

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risen and after they have set, and he so explained daybreak and twilight nearly a thousand years ago.

Six hundred years and more rolled by before this avenue of investigation was carried farther. Interested chiefly in astronomy, Isaac Newton, while on an enforced vacation from college because of the Black Plague, was led to study the chromatism which so impaired the utility of the telescope. This study led to the discovery of the compound nature of white light. Newton experimented with a beam of sunlight passing through a triangular piece of glass—known as a prism. He found that the beam of sunlight in passing through the prism always underwent two changes—one of direction, the other of character. The prism not merely diverted the beam from a straight course; it separated or dispersed the beam by refraction into unlike parts which so affected the retina of the eye and some nerve fibers and nerve cells that a beautiful series of colors was visualized instead of white light. To this series of color Newton gave the name—the solar spectrum. "Newton found also that a pure ray of any of these colors, obtained by allowing

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a portion of the selected color to pass through a small hole pricked through the selected area with a pin, and again made to pass through a prism, suffered further refraction, but no further dispersion—violet remained violet, green remained green, and so with all the others." Newton, therefore, regarded these colors as the ultimate constituents of white light. He published an account of these experiments and of his deductions therefrom in 1671.

In 1802, the subject was taken up by Wm. Hyde Wallaston, the close observer and profound thinker, who predicted that geometrical conceptions of the distribution of the elementary particles in space would necessarily follow the establishment of the quantitative arithmetical relations of chemical phenomena. He called attention in a surprisingly incurious way to certain dark lines in the solar spectrum, which he casually and uncritically assumed to be the boundary lines of the colors.

In 1814, Fraunhofer, "with an improved spectroscope of his own devising, examined the refracted rays of the sun through a telescope directly, and not as thrown on the screen, and

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observed hundreds of dark lines each an image in negative of the slit. Fraunhofer was so impressed with the possible significance of these dark lines that he made a precise map of the greater number and of the most prominent of them." He counted 574 between the red and the violet, of which number he represented 354 in his map. The principal lines he represented by letters of the alphabet, and determined their refrangibility. These carefully mapped lines Fraunhofer found were "characteristic only of the spectra of the sun and of objects which are bright only by reflecting the light of the sun, like the moon, some of the planets, the clouds, the general sky," etc. The stars Fraunhofer found gave only some of these dark lines. "Some resembled the spectrum of the sun very closely; others differed from it very widely, and not less widely from each other. Terrestrial substances heated to incandescence gave all the colors uninterrupted by any dark lines, while gases or vapors heated so as to become luminous without burning did not give a continuous band of colors; they produced only a few bright lines characteristically different for the gas or vapor of every individual substance. For instance, when

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Frauenhofer, the first to make and to use a complete spectroscope, observed the spectrum of the flame of a spirit lamp fed with a few grains of salt; he found that it gave two bright yellow lines; fed with strontium, a great number of bright lines were seen in the red and one bright line in the blue; fed with lithium, only one bright line was seen in the red area."

Why these differences?

What particularly is the significance of the dark lines in the solar spectrum?

The facts seemed to Frauenhofer to prove that what in ordinary every-day language would be called the "cause" of the dark lines of the solar and stellar spectra was "neither in the earth's atmosphere, nor in interstellar space, but lay in the sun or in the stars themselves, or in their immediate surroundings." More than this he could not say, and the answer to the question may be said not to have been forthcoming until the year 1861—nearly fifty years later.

Bunsen and Kirchhoff of Heidelberg "had been making a long set of careful experiments upon all the different substances of our globe, burning them and examining the spectra of their vapors

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one by one and marking the bright lines of each upon the spectrum. They soon found that in order to mark the exact position of each of the bright lines of each gas or vapor upon the spectrum, they needed some fixed measure or landmark, and it occurred to them that the black lines of the solar spectrum, which never change, would make a good scale with which to compare all the others. So they arranged their spectrum in such a manner that half of the slit was lighted by the sun and the other half by some luminous gas or vapor. In this way one appeared immediately below the other. While doing this they could not help remarking that the bright yellow lines of the sodium spectrum were exactly in the same position as the black line in the solar spectrum which Frauenhofer had marked D; and Kirchhoff found that when he passed a faint ray of sunlight through the luminous sodium vapor, so as to make the two spectra cover each other, the yellow line exactly filled the dark line D with its light. He now wished to see how bright he could make the solar spectrum without overpowering the light of the sodium, so he let the sunshine pass through the sodium flame. To his great astonishment he

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saw the dark lines stand out with more aggressive individuality than ever. The sodium light, while being itself overpowered, absorbed some of the yellow light of the sun!" He repeated the experiment with other glowing metals, and always with the same result. Each incandescent gas absorbed out of white light exactly those rays which it gave out itself when glowing. The black lines in the solar spectrum were at last "explained" and Fraunhofer's inference that "the cause" lay in the celestial objects themselves or in their surroundings was shown to be correct. Under suitable conditions for spectroscopic examination, therefore, the composition of an object anywhere, whether terrestrial or celestial, even whether visible or invisible, can, by associated photographic processes, be qualitatively determined with the utmost precision through the rays of the light which it emits.

While Newton was the first to prove the composite nature of white light he advanced a theory that its constituents and therefore light as a whole consisted of streams of minute particles shot off from the luminous body with tremendous velocity.

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In 1678, Christian Huygens read an essay before the French Academy of Science opposing this theory of Newton's and advancing one of his own. Huygens maintained that light could be explained only by supposing it to be "a vibration like sound."

Now sound travels, it had long been known, at the rate of about 1,125 feet a second, and Roemer had shown by the irregularities of the eclipses of Jupiter's moons that light travels at the rate of about 190,000 miles a second—rather startling comparison on which to found an analogy. But Huygens overcame this difficulty by positing a suitable medium. The medium in which sound travels is matter. To the suitable medium which he hypothecated to satisfy the conditions of his theory he gave the name—the luminiferous ether, the existence of which is now almost universally accepted by scientists. (See Steinmetz, however, in *Literary Digest*, June 30, 1922.) Huygens fully explained by his undulatory theory not merely the refraction of light by media of unlike density, but also the double refraction of light through Iceland Spar.

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Nearly 125 years passed before any farther advance was made in a knowledge of light. In May, 1801, Thomas Young, "the Cambridge Phenomenon," first made an experiment that seemed to him to prove that light must be a succession of tiny waves moving across space as Huygens had supposed. "He made the familiar hole in the window shutter of a dark room and covered it with a piece of thick paper in which he had pricked a small hole with a needle. He then put a small looking glass outside the shutter so as to throw the sunlight very fully upon that hole and so send a cone of spreading light through it. In this cone of light he held a very narrow strip of card and watched the shadow which it threw on the wall or on another piece of card behind it. On each side of the shadow there were some faint fringes of color, but besides these he saw, in the shadow itself, dark and light upright tinted bands, which finished off in a faint white band in the middle of the shadow. When Young placed his hand so as to prevent the light passing along one of the edges of the card, he found that the fringes or bands disappeared entirely, and when he took away his hand they returned. It was clear

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then as the light passed in one direction only behind the card it spread itself out equally, but directly the two sets of rays from the sides of the card met each other dark and light bands appeared; and just as two waves of sound proceeding in the same direction and corresponding in their phases strengthen each other, and as two waves differing by a half length neutralize each other and silence results, so Young explained these light and dark bands resulting from waves of light strengthening or neutralizing or (as Young expressed it) interfering with each other; and as the sounds and the character of the sounds we hear, whether noises or musical harmony, depend on the number of vibrations of the air emanating from elastic bodies, and enforcing or neutralizing each other in countless diverse ways reach our end organs of hearing, so what color we see depends on the vibrations of the luminiferous ether."

The vibrations which produce the colors violet, indigo, blue, green, yellow, orange and red have all travelled together as white light through the ether, but they are differently reflected and refracted by the myriads of objective material things through the agency of which our organ-

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isms undergo the processes of development. Some waves are refracted or absorbed by these things, others are reflected. The rays which in their ensemble are reflected from objective material things and reach our eyes determine their appearance as black or white or as an unanalyzable assemblage of colors such as things appear to us or as we appear to each other.

Heat, the physicists assert, has essentially the same character as light, consisting of waves of the all pervading ether. In the last part of the eighteenth century the Italian physicist Volta discovered the electric "pile" or "cell" by means of which steady currents of electricity were obtained for the first time and were quickly made available for experimental research. It was soon found that these electric currents produced magnetic effects, and Faraday a little later made the complementary discovery that the movement of a magnet would produce electric effects. Still later Clerk Maxwell "interpreted and extended Faraday's ideas in mathematical form and showed that the properties of the medium which were necessary to explain the electrical effects were identical with those already required to explain the propagation

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of light and heat." Hence light and heat were identified as series of electro-magnetic waves.

In 1880, two men, Nicholson and Carlyle, "discovered by chance that when the two wires of a voltaic battery were dipped in water, bubbles of gas rose up from them. They also found by experiment, that the gas from one wire was oxygen, and from the other was hydrogen." These findings led to the brilliant and celebrated experiments of Humphrey Davy which resulted in the establishment of a new method of analyzing material things or substances—namely, Electrolysis. When an electric current is passed between metallic terminals or electrodes through the solution of a salt, the salt is decomposed chemically. The products of the decomposition appear at the electrodes only; the body of the solution is unaltered. To explain these facts it is necessary, say the physicists, to postulate that a movement in opposite directions of the opposite parts of the salt is taking place. From the conductivity of the solution the relative velocities with which these moving particles or travellers, or "ions" as they have come to be called, make their way through the solutions have been calculated.

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"The conception of these electric 'ions' thus originally due to the investigation of the electrical properties of solution has also been used with striking success in the explanation of the kindred phenomena of the conduction of electricity through gases. When the air or other gas in a glass vessel with metallic electrodes is gradually pumped out, an electric spark produced between the electrodes becomes a broadened band of luminosity separated from the negative electrode or cathode by a narrow dark space. As the exhaustion of the gas proceeds, this dark space grows till it fills the vessel, the walls of which then show green phosphorescent effects and become the source of the remarkable rays discovered by Rontgen. At this stage the phosphorescence may be shown to be due to the bombardment of the glass by streams of minute particles shot off from the cathode and known as the cathode rays.

"These particles have been deflected by magnetic and also by electrical agencies and must, therefore, be charged electrically, the direction of the deflection indicating a negative charge. There are good reasons (the physicists further declare) to believe that the charge is equal to that on the

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liquid 'ion' and hence from the measured value of the deflection Sir J. J. Thomson was able to calculate the mass of the particles as well as their velocities. In this way Thomson made the remarkable discovery that whatever be the residual gas or the material of the electrodes, the mass of these cathode rays was the same, and equal to about the one eight-hundredth part of the mass of the lightest atom known—that of hydrogen. The correspondingly positively electrified rays, on the other hand, proceeding from the positive electrode, are never of less than atomic dimensions, but consist of streams of electrified atoms or molecules derived mainly from the gas left in the vessel. From the magnetic and electric deflections, the atomic weight of these positive carriers has been measured, and thus the particles have been identified among the atoms and molecules of chemical substances."

Thus the physicists are making known to us that including our own organisms "all the substances known to us as objective material things contain in their respective constituent atoms and molecules these negatively and positively electrified particles, the negatively electrified particles

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revolving in fixed orbits or oscillating to and fro in groupings peculiar to each substance, and as these negative particles rotate or oscillate in the atom, it is evident that the field between them and the positively electrified part of the atom alternates and so electro-magnetic waves are sent out."

* * * * *

We live in a cosmos! We are cosmically conditioned!

We are not mere aggregations of the "cells" which Malpighi and Leeuwenhoek discovered and described—the behaviors and the life histories of which Schleiden, Schwann and a host of others have so painstakingly and successfully studied and organized into that branch of Biology which we call Histology. Each one of us is a prodigious system of systems of ultra-microscopic particles, the whole and all the constituent parts of which are electrified positively and negatively with alternating fields sending out and receiving electro-magnetic waves. Our responses to stimuli are of the same general order as the discordances and the concordances or harmonies of sound, as the light and dark lines of the solar spectrum; as the lights and shadows, as the colors and the shades of color

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of the sunbeam and of the aurora borealis; as the lightning and the thunder; in short, as periodic products of cosmic processes everywhere.

As such a system each one of us is a participating factor, an integral part of the entire cosmic system of things.

We are the kin of the dirt under our feet, and of the luminaries of space.

We are the kin of everything everywhere that has existence.

We are broadcasters and receivers of electro-magnetic waves emanating from our SELVES in correlation with electro-magnetic waves which emanate from things constituting the cosmic environment by which we are moved to endeavor to realize the potentialities transmitted to us as our sole birthright.

* * * * *

Every normal human being starts out on his or her completely individualized, breathingly living, sensitively activated, enhancingly and ever enhancingly conscious career, knowing nothing; able to do, consciously, nothing; yet potentially capable not merely of interacting humanly with things of the cosmos, but also of synthesizing these inter-

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actions in consciousness (by sense discrimination and personally testing or experimenting and observing and reflecting) into a stabilizing and ever enhancible directing unity of functioning experiences—fundamentally analogous to the manner in which Newton synthetized the prismatic colors of the spectrum into white light. Like white light, every such product of this synthesis with its ever increasing complexity is again resolvable into some mode or modes of motion of matter in time and space, and, into—nothing else.

Matter and motion, space and time are the threads of symbolism with which alone every fabric of valid thought must be woven.

Our sense perceptions, reasonings, and concepts are tentative periodic products of correlations and integrations of sequences and co-existences in our reacting and interacting representative processes of consciousness with the movements and the potentialities of the movements of the structural complexities of forms of matter in space and time.

Everything of which cognizance may be taken is thus a phase of change, the ultimate nature and significance of which is a beneficent, inspirational mystery. Any seeming solution of this mystery

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is dynamo-genically inimical to the physical, mental, moral and religious progressive development of mankind.

Unfortunately, such a conception of the genesis, of the behaviors, and of the careers of things by dynamo-genic continuities of process is rarely attained—or at least rarely attains to unmodified expression in language.

A something hypothecated to "make" or to "cause" or to "force" matter to move; a something ab-extra (not at all utilizable in valid thinking, and yet without which thinking may ever seem to some to be relationally incomplete) is fatuously created, as it were, in imagination, and so erected into a seeming additional constituent symbol. Whenever such a super-added symbol, no matter what name we give it, is used to fill a gap, or to bridge an hiatus, in any attempted sequence of thought, it serves a factitious purpose. Whenever it is accepted in consciousness as a legitimate part of the fabric of thought—as enhancing and not as disrupting, disorganizing and minimizing our functioning experience—the individual so accepting it therein surrenders his or her precious heritage of functional self-sovereignty;

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proves false to his or her steward—or trusteeship as an enhancible link, a determining factor, in the physical, mental, moral and religious progress of mankind.

* * * * *

In the mid-period of utero-gestation the prospective mother experiences an unique sensation. Within her organism she feels life other than her own. Her babe to be has "quickened." Its neuromuscular system has become primitively reactive to stimuli.

These earliest movements of the developing foetal organism are designated by embryologic physiologists as movements of impulsion, and are attributed by them to stimuli (stresses of electromagnetic functioning states) originating within and reverberating throughout the organism and accompanying the metabolic processes of growth and structural development. They are adjudged random, diffuse movements, manifesting almost no co-ordination. While the structurally developing organism is still in utero these movements of impulsion channel for themselves, recapitulating, habitual paths of hereditarily responsive reactions which have acquired the descriptive

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designation "reflex actions." The distinctive features of such actions as contrasted with movements of impulsion is their "specialized co-ordination."

" 'Impulsive movements' are massive and diffuse, indefinite in character and only and always vaguely functional.

" 'Reflex actions' are limited in range, definite in character, precise in their functionings.

"The massive random movements of the vigorous just born child are the diffuse, primitively responsive reactions of impulsion. Breathing and crying and winking and sneezing are all reflex actions. These two types are recognized as constituting 'the responsive hereditary equipment of the just born child.'" They are the "raw material" from which every conscious purposive action is derived.

Human activities are roughly classified as impulsive, reflexive, instinctive, originatively and imitatively volitional and acquired reflexive.

The primary fact of all animal life is a capacity in some measure for conscious purposive self-sustaining and self-developable activities. The most salient characteristic of the human animal is that

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from the moment of its birth it is enhensively and limitlessly capable of such purposive movements.

How are the instincts, the conscious purposive activities and the acquired reflexes, evolved from this primitive responsiveness?

A vaguest adumbration of consciousness is conceived as coming into existence at birth when the exaltation of function by the intake of oxygen and the abrupt cutting off from the child of the supply from the mother of materials essential for mere continued existence with the simultaneous loss of bodily material incident to functioning, generate fundamental organic stresses or cravings which instinctively grope their way to gratification through action of some kind—at first, in all probability, and as is quite generally conceded, through a reflex act of mere grasping.

Personality is conceived as first coming into existence when the renewals of such stressful cravings and accidental gratifications acquire meaning—when the breast or the bottle, for instance, becomes related to the sense of hunger or of thirst, and muscle sense becomes related to both as a potential means of gratification. From this time on, the individual starts out on his or her "per-

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sonal" career of orientating self and things and of discovering the relations and meanings of the relations and of the potential relations of self and things—of learning what to do to have life and to have it more and more abundantly.

Impulsions, reflexes, instincts thus trending toward becoming and in earliest infancy actually becoming conscious purposive activities become so purely autonomically, cosmically, dynamo-genically.

There is here no attempt, no faintest suggestion of attempting, to transmit experience; no teacher to guide, to drill, to discipline the child in the ways its age, race, forbears, contemporaries imagine, and think they know that it ought to go.

If "the laws of nature are the thoughts of God" the just born child may well be conceived as being alone with "THE ONE," "OMNIPRESENT," "IMMINENT AUTHOR" of its being, and as being immediately started on its cosmically conditioned conscious career to evolve its SELF-HOOD from its own resources and the aim of parents ought to be to nurture in this self same cosmic way these

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new human beings whom they have brought into existence.

But, alas! with the advent of the child into the Cosmos of Things, parents, teachers, governments and all fellow-beings in all contacts of their life with its life virtually conspire to subvert this intrinsic trend of the organism to establish autonomy—"the Kingdom of God"—within itself. Instead they abet its becoming enamored of the allurements of things as lending themselves to the mere ends of sensuous pandering to desires, dissociated and divorced from their cosmic and biologic function of inciting the evolution of its personality by the autonomic development of its sentient and motor capabilities; to the enhansive fruitioning of its heritage of organic potentialities; to lending its life to the conscious evolution of all human life.

Despoiled of the incentive to depend upon his or her own intrinsic response to cosmic conditions the child's actions become imitative, and here first occurs the capitulation and degradation of Personality and the relapse of life to mere individuality imitatively adjusting the self to pre-established

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good or bad or indifferent environmental trends. This is a matter of extreme pedagogical, ethical and sociological significance, as shown in the wonderful results of the Socratic inspirational method of teaching, and conversely, in the appalling inanities of uh-nurtured or uncultured or viciously cultured crowd—or mass—or mob—actions.

Here is the source of danger of democracy to civilization.

Like inverted pyramids, civilizations so poised on mere sense and physical gratifications are destined to totter to destruction through their own diverse and disintegrating tendencies.

* * * * *

The function of Personality is basic. That function is to develop and maintain a dynamic unity of experience; to conserve and to enhance this precious heritage of potential self-sovereignty; to maintain inviolate the principle of genetic continuity in every conscious phase of our lives as the fundamental condition which we must aim to fulfill if we are to help civilization to endure and to advance.

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Because conscious purposive actions are always instigated by desire, and because such actions carried to a successful completion always result in the gratification of desire, and because happiness is a necessary concomitant of such gratification, albeit harmonious, we are prone to assume that happiness is the end of action, "the yield of pleasure, special and general, immediate and remote, the supreme test of the rightness or the wrongness of conduct." This is a sad delusion of the human race—a delusion which exerts a corrupting influence from the act resulting in our genesis to the period of our ultimate decay and dissolution, and which debases alike religion, our systems of education and morality, and our every scheme of social economics.

Our earliest felt wants, our primordial desires, are inchoate and boundless. In early infancy, barely within the threshold of experience, and, therefore, knowing very, very little, the child is prone to grasp after the luminaries of space. With enlargement of experience, we become, in some measure, aware of self-preserving, self-adjustabilities to necessary relations obtaining with and among the co-ordinated diversities of things. Dis-

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cerning and discriminating Desire, awakening intellect and emotion begets Hope. Confined by the limitations of knowledge derived from experience to the limitedly probable and possible in paths of prospective achievement, yet trending and aspiring toward individual and collective plenary planes of human activities, and aiming to remove every limitation from the aspirational nature of man, Hope, rich in intelligence, rich in emotion and aspiration, gropes toward Faith—an unappeasable yearning toward a guiding relationship with "THE ONE," "THE ALL ONE," "THE FIRST ONE," "THE IMMINENT ONE," "THE OMNIPRESENT ONE," "THE FIRST MOVER," "THE ALL MOVER," "THE INFINITE," "THE ABSOLUTE," "JEHOVAH," "GOD," "BRAHM," "ALLAH," et omnes aliquid altera.

If "the Laws of Nature are the thoughts of God," a trend of thought in which few of us cannot sympathetically acquiesce, and if the mystery of our being is to become dynamic, beneficent and inspirational, then "GOD" must need be conceived as becoming revealed to each one of us *personally* through THE GUIDING POWER, ONE, OMNIPRESENT, and IMMINENT, in the dynamo-

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genic continuities of process incident to every phase of change underlying every type and form of existence.

To whatever extent any individual, in any instance, fails to make use of this one guiding relationship in any phase of the conduct of life, to an immeasurably greater extent that individual abridges the fruitioning of his or her cosmic heritage and faithlessly minimizes his or her possibilities of transmission of enhanced potentialities to the future of our kind.

The cosmic categorical imperative is, therefore: Aim so to think and so to act as ever to enhance ability and capability to think and act.

Be the object of our desire or of our hope what it may—be it something material, or be it something mental; a dollar, an idea, an opportunity or a legislative enactment—its value to us as a possession, individually or collectively, depends on the motives which prompt and the methods which lead to its acquisition.

Our only possible source of a sustained consciousness of well-being lies, through the incitements of desire, in this enhansive fruitioning of our transmitted and transmissible potentialities of

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thought and of action. Conversely, the parent source of human ill-being is not false systems of government, nor oppressive class privileges, nor the monopolization of natural rights, nor the accumulation of a large part of the wealth of a people in the hands of a few, nor war, nor preparedness for war with its burdensome taxations, nor intemperance, nor the social evil, nor any nor all of the countless deplorable resultants of the conflicting tendencies of our social lives.

What makes all these subsidiary sources of human degradation possible is the morbidities of Desires which end in themselves, exiling self from the higher and highest provisions of its cosmic and biologic heritage. The similar monstrosities of Hope, avarice, the greed of possessions, the mania for owning beyond the needs of autonomic developmental requirements; the egocentric and egotistic conceptual abortions tragically accepted as Faith, which, unmindful of the basic condition of human well-being, sanction or countenance the dissociation and divorcement of the envisioning and the attaining of our aims from this enhansive fulfilling of our sentient and motor capabilities.

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How has the self of individual human beings become related to other selves throughout the tragic annals of human history?

How must every human self become related to other selves if cosmic accord and good-will are to prevail everywhere among men?

* * * * *

"Soul to soul can never teach what unto itself is taught."

* * * * *

Humanity, en masse, has endured with sodden credulity an amazing surfeit of leaders and of leadership, of the "blind leading the blind," utterly oblivious of the selfhood, citizenship, nationhood and internationhood necessity of *Incarnating the Cosmic Law* of Dynamo-Genic Continuity in every developing phase of all human being and becoming.

For this reason alone throughout the world and throughout all time, there has been, and is, human suffering—prodigious and pitiful.

What all the nations of the world need, what an enduring civilization can alone be based upon, is an autonomically cosmically nurtured child life.

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The character of its citizenry is the supreme test of every nationhood, is what determines its power, its permanency, and its worth to civilization.

How can a citizenship of enduring worth to civilization become a fact of world-wide attainment?

It can become so only by children becoming awakened, in the most plastic period of their lives, as fully and quickly as possible, to the stupendous significance to self and to civilization of their acquisition of this something which can be only self-acquired—a sovereignty within themselves, a Selfhood, a Personality — self-knowing, self-directing, self-controlling, self-reverencing.

In this one possible way to permanent, potent world-wide peace all human beings will inevitably become awakened to the realization that the state of being of every passing moment of their lives is a nascent state trending toward its own relative dynamic completion and trending to inspire a similar completion of every phase of all human life—individual and collective, national and international.

All other ways make of life merely a gambler's game. In this game every succeeding generation of

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men and women players seek ever to make ever-recurring tentative arrangements to play the same old game in essentially the same old way. Each player strives to become so advantaged as to be able to outplay other players, the winnings ever to remain the same old winnings. Our children and our children's children, not necessarily playing the game, are partakers of these same old delusive winnings—wealth, power, position, supremacy, dominance—thwarting functionings, engendering envyings, jealousies, hatreds and all manner of stupid animosities culminating in degeneracies and fratricidal wars.

In this same old way, in these days after the world-war, we are being greatly exhorted to be unselfish; to share, in some measure, our winnings with "less favored" fellows; to give service to others; to make sacrifices for others. These exhortations are worse than futile. They are dehumanizing humanity and luring us from the way to peace.

Children must be inspired to realize that the cosmic conditions of our human existence make it impossible for anyone else to do for us what we alone can do and ought to do; that we cannot do

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for others what they alone can do and ought to do; that if we do not what we can do and ought to do, what we can do and ought to do remains not done; that they serve best who are best by being best; that they sacrifice most, and most inimically, who least attain; that BE and BECOME is the mandate of Religion and of Science; that Religion imparts the illimitable upward urge; that pure Science, the personal potential becoming actual in each one of us, alone can tell us how RIGHTLY to watch our footsteps; that "The Kingdom of God" is within us and is self-establishable only; that "The Golden Rule" of right conduct must become—if *Democracies are to become safe for Civilization*—

ALL THINGS WHATSOEVER YE WOULD
THAT MEN SHOULD BE TO YOU, BE
YE EVEN SO TO THEM.

* * * * *

This incitement of children to aim to establish such a sovereignty within themselves, to aim to achieve autonomy (selfhood), will inevitably beget in all human relationships the bearing and forbearing patience of a Job; the inspirational wisdom of a Socrates; the boundless love of the

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man Jesus; and Peace will come on earth in perpetuity, because of the broad, deep, high, loving, and lovable sympathetic self-interest and self-reliance of all humankind.

* * * * *

If existing "Civilization" and other like "Civilizations" in their turn are destined to crumble and to be destroyed, there will always remain to humanity Desires and Hopes. Desires can be so autonomically cosmically and therefore evolutionally nurtured that reasoning and reasonable hopes will issue therefrom to carry further and further the impulses that make for an ever larger life tending to beget that something groped after by all the world—*FAITH*.

If hope is desire plus expectation, based on the development of our sentient and motor capabilities, Faith is hope plus—What?

ECCE FIDES!

Conscious concomitance of every aspirational effort toward supremest correlation and integration of the dynamo-genically related processes and products of the human organism, and, as such, its most stabilizing and enhancingly directing

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agency, deepest rooted in knowledge and understanding yet nascently transcending both, untinged in the slightest degree with credulity yet linked indissolubly with the inscrutable mystery underlying everything phenomenal and mutable, —*FAITH, not improperly so called*, is that ever enhancing product of a personal synthesis of intellect and of emotion whereby motivities are to be freed from mere immediate sensuous self-seeking, the human organism maintained attuned to every assimilable phase of the processes of the cosmos, to the end of being in unison with the constructing, the conserving and the enhancing orders of things, and with cosmic purpose, whatever that may be,—*if any there be*.

Such self co-ordination and self integration and self regulation of desires and of hopes must be nurtured in the earliest possible period of childhood and adolescence. Without such earliest possible inspirational guidance toward the self-enhancing, self-directing of our lives, desires and hopes beget an outstanding chaos of conflicting impulses, and Faith remains a worse than empty name—a misleading term.

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If there can be awakened in humanity the *Will* to establish *True Civilization*, that *Will* must become centered on the parenthood and childhood of the world. Having so focused attention on this only possible way to achieve this supreme result, parents, teachers, governments, and all human beings will look to succeeding generations to carry the enhancement of life to high and ever higher goals of achievement.

When this comes to pass on earth, there will be no institutions dominating thought and indoctrinating the young in the beliefs of any preceding generation or generations, however true they may seem to be—or be. The relative and personal potential in every one of these new human beings will be looked to as the only possible means of carrying to high and higher and ever higher achievement the ever more perfectible cosmic harmonies of life. Indoctrinations will come to be regarded as *the most monstrous of all possible crimes*.

The conflicting consequences of these indoctrinations as revealed in history are so appalling that all attempts to thwart or bias the autonomic (cosmic) development of life will come to be

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regarded as the well nigh incredible stupidities of mental and moral perverts.

To *Get* and to *Have* has been and is the aim or goal of so-called civilizations.

To *Be* and to *Become* is the aim or goal toward the attainment of which children should be inspired to aspire.

The banking facilities of all industrial systems, the sources of the nutritive supply of social organisms, must respond to the developmental requirements of selfhood, citizenship, nationhood, and internationhood.

America, as the vaunted pioneer of Democracy, and because of the place which she accords to education in her system of government, owes to humanity the giving of the greatest of all inspirational examples in the home life and in the school life of her children.

There should be in the highest councils of governments the wisest representatives of the parenthood and of the childhood of the world.

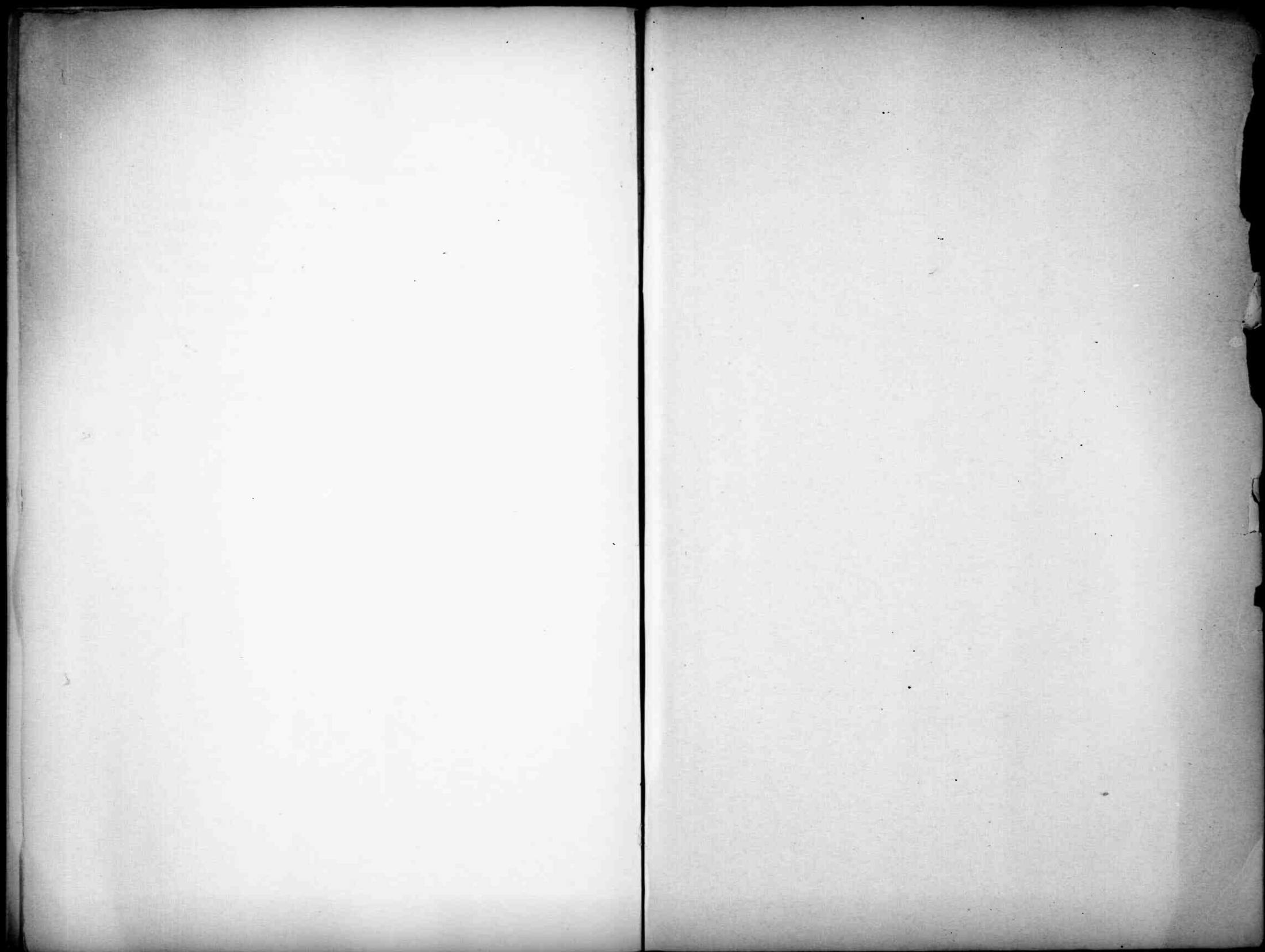
With such a system of education, marriage will come to signify a sacred undertaking; parents will come to a reverential realization of their supreme

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opportunities and responsibilities. The finest manhood and womanhood of a nation will develop inspirational capabilities within their homes, and will look to childlife as their most enabling and ennobling field of endeavor.

There can be no panacea for human ills apart from the autonomic nurture of child life.

Only the citizenry of the world can effect the peace of the world—by nurturing the autonomic enhancement of the child life of the world.



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